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in harmony with his philosophic thinking. There is yet considerable uncertainty as to the religious value of this system of thought. Does this uncertainty arise, in part, from its dynamic conception of reality and the instrumental idea of thought according to which reality can never be conceived of as a system, or from the difficulty of the reader to adjust himself to its view-point and categories, or that it has not, as yet, worked out with clearness its own position in the different realms of experience?

Does its identification of God and nature impoverish God while it enriches nature? Is the reality of pragmatism rich enough to be the Father of Jesus? Is the conception of immortality presented in this book, according to which our friends "live in us and we in them much as our past selves, our infancy and youth, are alive with us and in us today" rich enough to be the hope of the brother whom Jesus has led into fellowship with his Father? And if not which produces the truer and higher life, the faith of Jesus or the philosophy of pragmatism? For pragmatism can have reality only as it can produce a life that is real and true.

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GOD AS INFINITE BENEVOLENCE

As the writer says, *The Infinite Affection*¹ is an "attempt to bring together, in related order and within a brief compass, statements of our ancient faith in modern form and language and with present-day emphasis." Although he would undoubtedly disclaim so ambitious a project, Dr. Macfarland may be said to undertake here a reconstruction of the fundamental doctrines of Christian theology in the light of modern thought. If he makes little parade of scientific terminology and the current catchwords of philosophy, it is because he not simply speaks but thinks in terms of evolution, immanence, and "identity in difference." Hence while there is little obvious adjustment there is much illuminating interpretation in the book and throughout it is pervaded by a fine spirit of devotion. The personality of Jesus, shown in word and action, is held to be the supreme authority for Christian thought and practice. Jesus is divine because he is the perfect revelation of the will and character of God. In him God's moral nature is fully revealed as infinite affection. This quality most completely expresses God's character, and all other attributes must be regarded as but determinations of it. The question whether such a conception of the divinity of Christ distinguishes him in kind or only in degree

¹ *The Infinite Affection*. By Charles S. Macfarland. New York: The Pilgrim Press; London: James Clarke & Co., 1907. 174 pages.

from members of the human race, the author neatly answers by a reference to universal evolution in which differences of degree pass into differences of kind and to an ultimate identity, in which all distinctions are included. But Jesus, beside being truly divine, was really human and in his humanity we have proof of the kinship of man with God and promise of infinite possibilities of moral development when the divine principle in man is freed from the shackles of sin and selfishness and allowed freely to unfold.

Another interpretation of the world as an expression of infinite benevolence is contained in Emory Miller's work² now published in a revised edition. The author has a good grasp of philosophic principles but his detailed analysis and formal argument are frequently less clear and convincing than the brief and simple statements of the previous writer. He argues from determinate being which is perceived, to self-determined being, its opposite, which it implies. Perfect self-determination is infinite personality, or God. The action of a completely self-determined being takes the form of the realization of an ideal self, or *perfect self-love*. The whole of reality, including the creation of the cosmos, the establishment of the moral order and Christian plan of salvation, is then explained as the evolution of this self-love or "perfect egoism" of God. The difficulty here is to see how such self-love could devote itself to external objects without contradicting that absolute self-determination of which it is the expression. This difficulty the author does not, in the opinion of the reviewer, at all remove, but as a last resort falls back on the assumption that it is and hence must be so. The difficulty—one of the gravest which theology has to solve—is better met by a different conception of self-determination, to which Hegel points the way, who is always warning us against opposing the absolute as abstract self-identity to the world of actual difference. The self-determined should not be merely contrasted to determined as its opposite for then it will always remain limited by it. It should rather be conceived as that identity which takes up the differences and embraces them, integrated within itself. Thus the self-determined or infinite will be seen to contain an element of difference or negativity which it continually surmounts, an "other" to which it ever sacrifices itself, but by the very act of sacrifice attains realization. In this way we conceive of God as progressively realizing himself in the world and as genuinely sharing in that sacrifice which duty requires of men.

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² *The Evolution of Love*. By Emory Miller. New York: Eaton & Mains, 1907. Rev. ed. 355 pages. \$1.50.